THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another." BOOK OF MORMON, 3 NEPHI 11: 29.

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CHRISTIANIZING THE WORLD*

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

AN EDITORIAL in a local paper, last Sunday morning, referring to this great assembling of Latter-day Saints, contained the following comment:

A PEOPLE OF STRONG CONVICTIONS

Those who attend this conference will see a host of sincere believers—indeed, they move than believe, they *know*, as many of them will assert. Naturally it took a people of strong convictions to stick it out in this valley when the pioneers came here in 1847. Quite as naturally a strong community would grow out of this beginning.

It is true, the Latter-day Saints are a people of strong convictions; and convictions—convictions of the truth—are the strongest, most potent factors in the world. It has been truly said that no historic event is so important as the advent of a conviction of a new truth. "The power of such conviction in the human soul is to build up institutions, to change the course of events, and to alter the tendencies of human affairs; and among all convictions there are none so strong, permanent, and unconquerable as religious convictions." "Ideas," says Paxton, "go booming through the world louder than cannon. Thoughts are mightier than armies."

*Address delivered at the fourth session of the Ninety-seventh Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1927.

TWO POTENT CONVICTIONS

If I were to couch in definite terms two of the most potent convictions in the hearts of the Latter-day Saints, I would name: First, an abiding assurance that the Gospel, as taught by the Redeemer when He lived among men and which was later modified, changed and corrupted by men, has been restored by the Redeemer in its purity and fulness; and second, following naturally the first, a conviction in the heart of every member of this Church that the responsibility rests upon the membership of the Church to preach the restored Gospel to every nation, kindred, tongue and people. It is this second conviction of which I wish to speak this afternoon.

A DESIRE TO MAKE ALL PEOPLE CHRISTIANS

Springing out of this sense of responsibility to bear witness to all people, is the desire to Christianize the world. Some Protestant ministers do not like to consider "Mormons" Christians. Be that as it may, the fact remains that the paramount desire in every Latter-day Saint's heart is to make all people Christians, and that is a conviction second only in power and urgency to the testimony that God has spoken in this dispensation. "Go ye therefore and teach all nations," said the Saviour to His disciples. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," said Peter on the day of Pentecost. "Proclaim these things unto the world," said the Prophet Joseph, through inspiration in this age, "That faith also might increase in the earth; That mine everlasting covenant might be established."

WHAT THE LATTER-DAY SAINTS ARE DOING TO PREACH THE GOSPEL

I know of no other religious conviction that has affected the daily life of a people more potently than this desire to have every nation hear the message of this latter-day Gospel of peace. Very few, indeed, are the homes in the Church that have not been influenced by it. At the present time the people are supporting over two thousand of their sons and daughters in various parts of the world at a monetary sacrifice of approximately $1,800,000 a year. To know just how keenly this responsibility is felt and how willingly discharged, I will ask you to consider individual cases: A young man was called from this city to go on a mission to the Pacific Islands. He responded and gave his message to the world as best he could. A few weeks ago he came into my office and said: "I have been home a year, and I have succeeded during that time in paying all but $100 of the $600 debt I had when I returned. In another two months I will have it all paid, and my tithing in full besides." "Well, was it worth it?" said I. "Twice as much," he promptly replied, "I would not

have missed that experience for anything." I met a young man when I was coming home from the Eastern States Mission who had spent all his earnings in that Mission, and also several hundred dollars besides, which a banker in his home town had furnished him, merely upon the young man's promissory note. He has paid his note since coming home, and, although he has been in ill health part of the time, he rejoices in his missionary service. I met a mother on the train whose son was then in the mission field. She said she was having a difficult time to pay the taxes and other expenses and to keep her son in the field, and sympathetically I suggested that perhaps he had better be released. She turned in her seat suddenly and said: "Brother McKay, I would rather work these fingers to the bone than to have my boy come home before his duty is performed." These illustrations show that this conviction to preach to the world is one that moves to action. It is truly powerful, permanent and, we hope, unconquerable.

I have said two thousand missionaries are now in the field. President Grant reported in his opening remarks that there have been approximately between thirty-five and forty thousand missionaries sent into service since 1837. One of the Presiding Bishopric informed me the other day that if we include local missionaries the number will approximate seventy thousand. Suppose that we consider just for illustration, that there have been thirty-five thousand missionaries sent out. Crediting each missionary with an earning capacity of $100 per month, and his average expense in the mission field at $40 a month, and assuming that each missionary has averaged two years in the field, this desire to Christianize the world has cost the members of the Church $117,600,000. That is not including the amount of money spent by the Church for the return fares of the Elders, nor the amount of money spent on chapels and halls in the mission fields. If you add merely the sum expended by the Church to that spent by the people during that time you will find that there has been expended by this Church for missionary purposes alone, approximately $121,500,000, over three-fifths of the assessed valuation of Salt Lake City during 1926, and nearly one-sixth the total assessed valuation of the State of Utah. In other words, the people have given in value three-fifths of the City's assessed valuation in an expression of a desire to make the world believe in Christianity. I use that term in its proper sense—belief in Jesus Christ, the Redeemer of the world. Evidently there is a force behind this conviction that the world needs Christianizing.

WHY THE WORLD NEEDS CHRISTIANIZING

But does the world need Christianizing? Our Protestant brethren say: "Why don't you send your Elders out to the heathen; why go to Christian nations?" As I have said, our

mission is to the whole world. We believe so-called Christian nations need the message as well as the so-called heathen lands, and Christian ministers by their own statements confirm this belief. For example: Recently in the *Literary Digest*, under a glaring heading, "The crack of doom has sounded for Protestantism", one Reverend Herbert Parrish says that it is his conviction that "the sooner Protestantism disappears from American life the better. Its narrow sectarian spirit, fostering division, incapable of a large synthesis of values, of unity, unfits it to represent our national religious life. . . . As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a mystical experience it is sentimental, without intelligence, and with narrow vision. As a teaching force it is vague, negative and uncertain. As an organization it is illogical and chaotic." That I consider a very severe arraignment of Protestantism by a Protestant pastor. I do not know him, nor do I know by what authority he speaks. But having this in mind yesterday, as I listened to President Grant quote a minister's prognostication as printed in the *Anaconda Standard*, I thought, well, here is another pastor proving that minister's prognostication correct.

Probably a more trustworthy and authentic writer is Harry Emerson Fosdick, one of the leading thinkers in our nation today, who, commenting on the need of modern religious leadership, writes:

> No society ever has been healthy whose religious life was unhealthy. Even those who are impatient of contemporary formulations of faith, those who are outside the churches, and alienated from their denominational loyalty, should still be deeply concerned about the fortunes of religion. A society which, providing for the future, builds great factories, immense railroad systems, and even innumerable schools, but does not care whether the future has a wholesome religious life, is playing a fatally short-sighted game.
>
> In view of this fact the situation which we face is serious. Much of our contemporary Christianity is not making people better, but worse. It accentuates bitterness, brings out meanness, sanctions ignorance and bigotry, divides those who might otherwise be brotherly, and lapses from its high possibilities into a force for spiritual deterioration and decay.

Are not these statements, and others that might be given, sufficient answer regarding the need of working for the Christianizing of the world?

ARE THE SO-CALLED "MORMONS" CHRISTIANS?

However, a more important question for us to-day is this: Are the so-called "Mormons" Christians, and does the Church of Jesus Christ of Latter-day Saints contain the elements of a world-wide Christian religion? It is my sincere belief and testimony that

the Latter-day Saints, commonly called "Mormons", are Christians in the truest and fullest sense of the term, and that this Church is world-wide in its comprehensiveness, in organization, and in its blessing and salvation of the human family. As true Christianity should, and as it did in the days of the Saviour, "Mormonism" combines the essential elements in the teachings of Israel's prophets, priests and sages; and in accepting the Jehovah of the Old Testament as the Saviour of mankind, it fulfils the noblest aspirations of the Hebrew race, thereby indicating a world-wide scope so far as Israel's people and Israel's God are concerned.

All that is "virtuous, lovely, or of good report, or praiseworthy" in the teachings of all the great religious teachers of mankind—teachings that to-day are influencing hundreds of millions of God's children—are comprehended in the ethical teachings of the Church of Jesus Christ. What Charles Foster Kent says of the effect of true Christianity is equally true of "Mormonism":

> It simply and satisfactorily unites religion and ethics by emphasizing religion and by giving ethics the inspiration of a strong personal faith. It appeals to the individual will through both the reason and the emotions. Thereby it touches and completely commands the whole man—his intellect, his feelings, his faith and his acts. It sets before men a worthy goal; in the present life, true happiness, won through self-denial and service, and preserved by faith that frees men from the harrassing fears and worries of life. For the future it holds out the sure promise of individual peace and joy and growth, since the object of its faith is the God of the living, whose beneficent rule is revealed in every phase of human experience.

"MORMONISM" AUTHORITATIVE AND DEMOCRATIC

"Mormonism" is an authoritative religion, yet, at the same time, the most thoroughly democratic Church on earth—a combination that is well worthy of serious thought. It emphasizes the universal bonds of human brotherhood. It seeks by training the individual conscience and will to establish a closely knit, world-wide fraternity. It glorifies humanity and all normal human relations. It is a spiritual force emanating from God Himself.

At one time it grieved me to know that this Church was not numbered among Protestant churches. But now I realize that the Church of Christ is more than a protest against the errors and evils of Catholicism. This Church was established in the only way in which the Church of Christ can be established—by direct authority from God. Thus founded, it invites the whole world to come to a Church recognized by God Himself, and which offers every advantage that the human mind, the emotions and desires may contemplate in the fulfilling of the individual mission on this earth. "It is an ever-broadening wave of direct personal influence, destined ultimately to touch and transform all men, so

that they, like Jesus, shall become God-like." "Mormonism", as true Christianity, "subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds the law, favours liberty, is essential to it, and would unite men in one great brotherhood."

THE WORLD OUR FIELD OF ACTIVITY

Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?

GREAT RESPONSIBILITY AT HOME

But what a responsibility this entails—of leading good men and good women all over this world to know God, and to know what their mission is on earth! Fathers and mothers, fellow workers, do you fully realize to-day what it means to assume the responsibility of carrying the message of peace and good will to all men? The base of our operations must be here at home. Neglect your duty here, and all you undertake abroad will be compromised, because people can rightfully ask: What do you do at home? What life are you living at home? "What you are," says Emerson, "sounds so loud in my ears that I cannot hear what you say." Every Elder, therefore, who goes abroad to preach this Gospel must first live the Gospel to the best of his ability, and have a conviction in his heart that he is preaching the truth. True, at first this testimony may be somewhat indefinite, but all our children have it to some extent. They breathe it as they breathe the mountain air, but they often neglect to define it, to express it on the plane of consciousness. It is the duty of presidents of stakes, bishops of wards, to make definite in the minds of missionaries this testimony of the truth. Through study, service, humility and prayer, this testimony will increase.

QUALIFICATIONS OF MISSIONARIES AND THE HOME

Another qualification is this: Every Elder should be a Christian gentleman always. A gentleman—who is he? "Whoever is open"—nothing to hide, no downcast look because of the consciousness of guilt: "whoever is loyal"—loyal to the truth, to virtue, to the Word of Wisdom—"true, of humane and affable demeanour, honourable himself and in his judgment of others, faithful to his word as to law, and faithful alike to God and to man—such a man is a true gentleman," and such a man the Elder of this Church should be who goes out to Christianize the world.

Brethren, it is a wonderful school to which we send our young men and women—the best in all the world. I weigh that sentence carefully—the best school in all the world! But it must never

be considered a reform school for those who are the instructors therein. Keep young men who need reforming at home until they attain that degree of leadership which this Church requires.

In conclusion, then, with the abiding assurance in our hearts that God has restored the true Gospel of Christ, with the unshakable conviction that He desires all mankind to hear this Gospel, and that upon the Church rests the responsibility of proclaiming it to the world; let us first conform our own lives to Gospel standards, first set in order our own homes, our own states, and then continue to Christianize the world; for—

> Now the whole world hears,
> Or shall hear—surely shall hear at the last,
> Though men delay, and doubt, and faint and fall—
> That promise faithful:—"Fear not, little flock!
> It is your Father's will and joy to give
> To you the Kingdom!"

Amen.

THE TREE AND THE MAN

THE tree that never had to fight
For sun and sky and air and light,
That stood out in the open plain,
And always got its share of rain,
Never became a forest king,
But lived and died a scrubby thing.

The man who never had to toil,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man,
But lived and died as he began.

Good timber does not grow in ease;
The stronger wind, the tougher trees;
The farther sky, the greater length;
The more the storm, the more the strength;
By sun and cold, by rain and snows
In tree or man good timber grows.

Where thickest stands the forest growth
We find the patriarchs of both—
And they hold converse with the stars—
Whose broken branches show the scars
Of many winds and much of strife:
This is the common law of life.

ANON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 7, 1927

EDITORIAL

NOTABLE BIRTHDAYS

WITH THIS, the first issue of the second half of our current volume, we begin to make brief mention of the birthdays of the General Authorities of the Church, who remain with us in mortality.

Elder Orson F. Whitney, one of the Council of the Twelve Apostles, has just completed the seventy-second year of his age. He was born July 1st, 1855, Salt Lake City, Utah, and after many decades in offices of local service, was ordained an Apostle in the Church April 9th, 1906, under the hands of President Joseph F. Smith, who at that time presided over the Church. Apostle Whitney is widely known by his numerous addresses and voluminous writings, as also by the fervour and abiding strength of his personal ministrations. His inspiring poems are read or sung in all Latter-day Saint communities. To him poetry is the pleasing and impressive presentation of truth; and truth, whatever its form or coming whence it may, stirs his muse to poetic expression.

Elder Charles H. Hart, a member of the First Council of the Seventies, completed his sixty-first year on July 5th, having been born on that day of the year in 1866 at Bloomington, Idaho. He was ordained a Seventy in August, 1890, and was set apart as one of the First Council, or, as sometimes denominated, the First Seven Presidents of Seventies, on April 8th, 1906. Elder Hart has been one of the busiest and most devoted members of his Council in attending stake conferences and in ministering to the needs of the Seventies in general. Since March last he has held the position of President of the Canadian Mission.

Elder Rulon S. Wells, also a member of the First Council of the Seventies, was born July 7th, 1854, at Salt Lake City, and has just finished his seventy-third year in mortality. He was ordained a Seventy in October 1875, and was set apart as one of the First Council of the Seventies April 5th, 1893. Like his worthy colleague, Elder Charles H. Hart, he has distinguished himself by his ever-readiness and faithful attendance in home service. He had part in opening the South American Mission last year.

Elder Hyrum G. Smith, the Presiding Patriarch, was born on July 8th, 1879, at South Jordan, Utah, and now completes the

forty-eighth year of his life. He is the grandson of John Smith, whom he succeeded in the office of Presiding Patriarch of the Church on May 9th, 1912, by ordination administered by President Joseph F. Smith, although he had been sustained by the vote of the general conference a month earlier. It may be said of him that he was called to his responsible and holy office in his youth, as he was but thirty-three years old when ordained and set apart as the Presiding Patriarch of the Church. Thousands of our people have already received blessings under his hands; and multitudes testify to the gift of discernment and the spirit of his high calling with which he is endowed.

To each and all of these men of exalted standing and special responsibility, the anniversaries of whose births come within the first eight days of the current month, we, the Latter-day Saints residing in the European Mission, extend cordial greetings and assurances of loyal and prayerful support.—J. E. T.

TRUE TO THE FAITH

Extermination, dispersion after the Prophet Joseph Smith was martyred, starvation, wide-spread apostasy, natural death, and disbandment after the decease of Brigham Young—these are but a few of the scores of adversities, real and imagined, that were supposed to insure the downfall of the Church of Jesus Christ of Latter-day Saints. At least, that is what ill-informed prognosticators and malicious enemies of the Church predicted in days gone by. And still this thing called "Mormonism" persists, and not only so, but flourishes, progresses and becomes more widely recognized the world over each succeeding year.

These imagined death-blows have all been stoutly survived, and so it becomes necessary for the prophets of impending doom to advance some other means whereby the world may be rid of this "Mormonism." The latest one is this: A new generation has arisen in the Church with the same disregard for conventions and established institutions that is characteristic of modern youth everywhere. They will detect the fallacies of "Mormonism" and will not remain true to the faith after the older generation, which is now in charge of affairs, has passed on. Thus will this persistent religion be brought to naught.

Poor, misguided heralds of ill omens, do they not know that the stalwarts of the Gospel of Jesus Christ are largely the product of two, three, four, five and six generations of "Mormonism", and that the ranks of the army of truth are being strengthened day by day with new recruits, and with the sons and daughters of old recruits? Such is the case, and they who make merchandise of men's souls by falsely predicting the future would do well to accept the truth for what it is, rather than try to account for it with superficial generalizations.

More than one hundred thousand of the youth of Zion are active in the Mutual Improvement Association; more than one hundred thousand others of lesser years are active in the Primary Association; the Church sponsors and excels in Boy Scout work; more than one thousand Bee Hive Girls recently paraded, as a unit, while going to their annual outing; hundreds of young people travel hundreds of miles yearly to attend the conferences of the Church and its auxiliary organizations. The youth of the Church are everywhere known for their excellent morals, health and strength, for maintaining high scholastic standards and for prowess in athletics. More than two thousand of our young men and women are in the fields of the several Missions throughout the world, where they stay on an average of more than two years, paying their own expenses and labouring without wage; and they return home zealous in the work and anxious to do all in their power to further it. Whenever one of the old servants is called by death, it matters not what position he may have occupied, there is one of the younger generation, fitted, qualified and ready to carry on.

This last calamity which is supposed to befall "Mormonism" is even more ridiculous and untenable, if it were possible, than those which have been formerly blared out to the world. And to the queries—

Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink, or shun the fight?—

We can unfalteringly ring back the answer—

No! True to the faith that our parents have cherished,
True to the truth for which martyrs have perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand.

RICHARD L. EVANS

LINDBERGH—PROGRESS—WISDOM

IN 1492 Columbus crossed the Atlantic Ocean in sixty-nine days; in 1620 the *Mayflower* accomplished the journey in sixty-six days; the first steamship to make the trip, the *Savannah*, crossed in twenty-seven days in 1819; in 1859 the *Dreadnaught* did the same in twelve days; one year later, in 1860, the *Great Eastern* established a new record by crossing in nine days; in 1924 the *Mauretania* made the distance in five days, one hour and forty-nine minutes. On May 20th and 21st, 1927, Captain Charles A. Lindbergh flew from New York to Paris, alone, the first man to accomplish the feat, and he did it in thirty-three and one-half hours.

Some enthusiasts have said that this accomplishment is of no less moment than was the discovery of Columbus in his day.

Charles Lindbergh has opened a new era in world transportation, and has won for himself the right to be called the Columbus of the air.

Doubtless such a task required endurance, steady nerve, clear thinking and great courage. It is interesting and faith-promoting to Latter-day Saints to know something of the habits and the life of the young man who possessed all of the elements necessary for the success of the undertaking. It is not surprising to learn from his schoolmates, from his mother and from Charles A. Lindbergh himself, that he has refrained from using tea, coffee, liquor and tobacco, and that he has lived a strictly moral life.

Observance of the Word of Wisdom made it possible for this clean living youth to win his place among the great men of all time.—Richard L. Evans.

FROM OTHER MISSIONS

A Voice from the Netherlands: Mission President John P. Lillywhite, writing from Rotterdam, sends in this cheering and encouraging account of work and progress in his field:

"I am pleased to report this Mission in a splendid working condition. An excellent spirit prevails among the missionaries, as also among the local members in general; and I feel that our efforts to spread the Gospel of the Master are opening up the way to increased success. We have now obtained permission to hold weekly open-air meetings in a number of the larger cities of Holland, and hundreds of people are hearing the Gospel at these gatherings. This is an expansion of our missionary activity from which we expect great results. Other phases of our work are also progressing well."

Progress in the Swiss-German field: A report recently received from Mission President Hugh J. Cannon contains many specific instances of success in missionary endeavour, some of them associated with unusual conditions. The following are faith-strengthening:

"Less than six months ago we sent missionaries into Ludwigshafen. They have had two baptisms since that time, and at the meeting which I attended there I met seventy-two investigators, most of whom are personal friends who welcome the missionaries into their homes.

"In Stuttgart I witnessed the baptism of five people. Among these were a man and his wife whose names and address we received from a family of Germans who emigrated to New York about two years ago, and who accepted the Gospel there. From this same source we have a number of other honest investigators. Three other worthy people were also baptized—a father, mother, and daughter. This is an exceptionally fine family, and they heard the Gospel in a very remarkable manner. One of our Elders left

a tract at a door near the home of this family. Shortly thereafter one of the family came hurriedly to borrow a spool of thread to finish some sewing. The woman wrapped the thread in the tract. The latter was read by the people into whose home it came, with the result stated above.

"About seven weeks ago the first meeting was held in Ludwigsburg, a small town not far from Stuttgart. The Elders were at the appointed place. Not a soul, except the missionaries, was in the room as the clock struck the hour that had been announced as the time for beginning the meeting. The Elders sang and prayed and sang; still no one came. They declared their message to the empty benches, then sang and dismissed. On the following Sunday they were again in the hall. A few moments before the time appointed for the opening of the meeting, the presiding Elder, Fred C. Horlacher, asked his companion, Elder Eldred Gee Smith—son of our worthy Presiding Patriarch—to go to the station with the hope that possibly some of the members might have come from Stuttgart. While Elder Smith was gone Elder Horlacher asked the Lord to send at least two people to their meeting. Brother Smith returned alone. The hour for opening arrived. Brother Horlacher arose to announce the hymn just as two strangers timidly entered. Six weeks later I had the pleasure of attending the meeting at Ludwigsburg, at which more than fifty investigators were present, in nearly all of whose homes the brethren are made welcome.

"In Reutlingen, also in the Stuttgart District, the missionaries were tracting when they were accosted and grossly abused by a Pastor. The house in which this scene occurred happened to be directly across the way from the police station; and as the Elders were leaving the next house a policeman arrested them, presumably at the instance of the Pastor, and took them to the station. After a short detention it was found that their papers were all in order and they were released. A few days later they were passing the home of the policeman, who was leaning out of the window at the time. He asked the missionaries what they were doing, and after a little conversation invited them in. He became very friendly. They had the pleasure of taking a kodak picture of him in front of the station. He introduced them to a number of his comrades. The result is that the policemen in that town are among the best friends our missionaries have there."

M. I. A. ACTIVITY AND PROGRESS

MAY BOOTH TALMAGE

MEMBER OF THE GENERAL BOARD Y. L. M. I. A.

SUCCESSFUL business concerns, whether of a public or private character, must pause at stated intervals for stock-taking. By

this means alone can those in charge gain the thorough understanding of existing conditions that will enable them to give intelligent supervision. So in the affairs pertaining to religious institutions, the yearly cycles furnish pausing places whereby officers may note the comparative strength or weakness of their organizations, measure the distance traveled along the path of progress, and plan for future development.

In analyzing and comparing the Mutual Improvement Association reports of the British Mission for the year ending May 31st, 1927, with those of the previous year, we find occasion for congratulation and encouragement to both officers and members. The thoughtfully observant among them, however, will see opportunity for improvement along some of the vitally important lines. Wherever a decrease is found it can in most cases be traced to the stringency and stress that were incident to the strike. The fact that unemployed members were forced to conserve even on such small items as the cost of travel to and from meetings lowered the statistics as to attendance and cash receipts, but these facts are far overbalanced by the increased activity along other lines.

The M. I. A. Hand Book, issued in November, 1926, and the Monthly Bulletins, are, according to the testimonies of District and branch officers, largely responsible for the work being more generally standardized.

The number of officers' meetings has increased more than one hundred per cent. This feature, as a rule, furnishes a fairly good barometer by which the General Board determines the status of an association. Whenever officers meet at regularly appointed periods for prayer and consultation concerning the needs of their societies, the results are almost invariably followed by increased interest and more enthusiastic efforts on the part of members.

It is not sufficient, however, that we shall take stock only along lines that can be expressed by statistics. What of the fifty-two weeks of preparation for and participation in the regular lesson work? Now that the course on "The Articles of Faith" is completed, one could wish for some means of accurately measuring the spiritual status of the M. I. A. members so as to note whether the subjects presented have resulted in a greater and more genuine knowledge and understanding of these fundamental teachings. Are those who have attended better prepared and more determined to *live* according to the light they have received and to conform more closely to Gospel standards and requirements than they were a year ago?

The M. I. A. slogan "We Stand for a Testimony of the Divine Mission of Joseph Smith" has been an inspiration, and the short introductory remarks, setting forth the contributions made to the world by this prophet of these latter days, have been a source of enlightenment to many members as well as to visitors.

Has each Mutual member a testimony of the divine mission of Joseph Smith? The custom has been adopted in several Districts of having the permanent motto of the M. I. A., "The Glory of God is Intelligence", attractively wrought in the association's colours—green and gold. Has the deep significance of this ennobling thought left its impress on the minds and hearts of M. I. A. members?

If the report that each one makes to his own soul concerning spiritual progress along these specified lines is as encouraging as are the results shown by figures sent to us, we shall indeed have cause for gratitute, and for the blessing of the Mutual Improvement Association.

M. I. A. GENERAL CONFERENCE

WORD comes of the successful completion of the thirty-second annual conference of the Young Men's and Young Ladies' Mutual Improvement Association, held in the Assembly Hall and the Tabernacle, Salt Lake City, Utah, beginning Friday morning, June 10th, and continuing until Sunday evening, June 12th. Approximately five thousand delegates registered at the conference, representing a membership of more than one hundred thousand, foregathered from all sections of the United States and Canada. In addition to the five general sessions that were held during the three days, numerous departmental meetings were convened. The subjects treated and demonstrations given at these separate gatherings covered the most important phases of M. I. A. activity, including those of the "M" Men, the Gleaner Girls, the Junior Boys and Junior Girls, the Boy Scouts and Bee Hive Girls. At the final contests in music, public-speaking, dramatics, etc., awards were made to those who had been successful through local, district and final competition. The Sunday sessions in the Tabernacle were held conjointly with the great organization for children known as the Primary Association. The membership in this society has also passed the hundred thousand mark, and the splendid work carried on within its ranks was evidenced at the separate gatherings of the workers on the two preceding days.

Elder George Albert Smith, of the Council of the Twelve and General Superintendent of the Young Men's Mutual Improvement Association, presided over the affairs of the conference. He delivered the opening address, Friday morning, in which he welcomed the workers and spoke concerning the M. I. A. slogans and the value of the Book of Mormon. Subsequent speakers during the several sessions discussed the slogans, of which there have been fourteen, and set forth the aims of the organization as follows: To spiritualize all the activities of young people, and to supply

the spiritual needs of all phases of life—religious, educational and vocational; to train God-fearing men and women, and to promote virtue, health, chivalry and responsibility.

Sister Martha H. Tingey, President of the Young Ladies' organization, reminded those assembled that the M. I. A. slogans were cumulative, and that every preceding one is to be strictly observed after a new one is adopted. Professor L. John Nuttall Jr., acting President of the Brigham Young University, stressed the necessity of spiritualizing life's work. Elder Don B. Colton, United States Congressman, used for his theme the passage from the Doctrine and Covenants wherein the Lord says: "all things unto me are spiritual." Dr. Adam S. Bennion, Superintendent of Church Schools, further dealt with spirituality in all activities, and urged the M. I. A. workers to interest young people who are wasting time in unwholesome amusements. Walter Head, President of the National Council of the Boy Scouts of America, complimented President Grant, Superintendent Smith, Oscar Kirkham and all of those responsible for the work done by the Church in looking to the welfare of boys. Elder Oscar Kirkham, regional Scout Executive, discussed leadership, and told of the wonderful work being done with the younger boys by the M. I. A. in connection with the Boy Scout movement. Elder Melvin J. Ballard, of the Council of the Twelve, spoke concerning the problems that challenge leisure time. Elder Junius F. Wells, one of the original organizers of the great movement, under the direction of President Brigham Young, stated that to be great one must be good, true to trust and full of charity. President Anthony W. Ivins showed the necessity of knowing God, because, said he, it is impossible to have implicit faith in that which we do not understand. Marriage is ordained of God, and raising children is a duty, declared President Charles W. Nibley. President Heber J. Grant bore his testimony to the divinity of "Mormonism" and stated that God has seen fit to give thousands a testimony that He did appear to Joseph Smith. He said that if this Church were not what it purports to be, it would have failed by its own efforts. He also told of the influence that the Prophet Nephi, whose words are recorded in the Book of Mormon, has had upon his life, and in conclusion he urged obedience to authority and compliance with the principles of the Gospel. At the concluding session on Sunday evening Elder Orson F. Whitney was the principal speaker. The Book of Mormon was presented in dramatized form. There were many other speakers during the numerous sessions of the conference.

The music at these June conferences is an outstanding feature. Solos, duets, quartets and choruses, representing many districts of the Church, also the great Tabernacle choir and organ, bring joy to all lovers of the best in music who are privileged to listen. The congregational (community) singing by more than ten thou-

sand who crowd the vast auditorium has for many decades been a source of spiritual uplift.

As one thousand children marched to their places at the Sunday morning session the multitude of adults joined in singing "Hope of Israel—Zion's Army" the effect of which must have thrilled the souls of all those who saw and heard.

Progress was everywhere reported; plans were made for the future, and those who attended were filled with enthusiasm for the work and determination to make the coming year surpass all past records in every phase of activity.

FROM THE MISSION FIELD

Transfer: Elder Noble L. Chambers has been transferred from the Leeds to the Welsh District.

Releases and Departures: Elder Ariel G. Evans, who has laboured in the Welsh and Manchester Districts, Elder Erastus E. Snow, of the Nottingham and Manchester Districts, and Elder Harry I. Willmore of the Liverpool and Birmingham Districts, have been honourably released, and sailed for their homes in America from Cherbourg, France, on June 29th, aboard the *Olympic*.

Doings in the Districts: *Sheffield*—The missionaries of the Sheffield District met in monthly report meeting on Saturday, June 25th. They reported thirty-one meetings held, fourteen of which were street meetings, and they had been invited into sixty-two homes to deliver the Gospel message. Assignments and instructions were given for the following month by President Raymond H. Haight. On June 26th a Priesthood meeting was held in Doncaster, and the Sunday School superintendency was reorganized.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN